

*Persian* verb substantive, which is the model of all the rest, are deducible from the *Sanſcrit* by an eaſy and clear analogy: we may hence conclude, that the *Pârſi* was derived, like the various *Indian* dialects, from the language of the *Brâhmans*; and I muſt add, that in the pure *Persian* I find no trace of any *Arabian* tongue, except what proceeded from the known intercourse between the *Persians* and *Arabs*. eſpecially in the time of *BAHRÂ'M*, who was educated in *Arabia*, and whoſe *Arabick* verſes are ſtill extant, together with his heroick line in *Deri*, which many ſuppoſe to be the firſt attempt at *Persian* verſification in *Arabian* metre: but, without having recourſe to other arguments, the *composition of words*, in which the genius of the *Persian* delights, and which that of the *Arabick* abhors, is a deciſive proof, that the *Pârſi* ſprang from an *Indian*, and not from an *Arabian*, ſtock. Conſidering languages as mere inſtruments of knowledge, and having ſtrong reaſons to doubt the exiſtence of genuine books in *Zend* or *Pahlavi* (eſpecially ſince the well-informed author of the *Dabiftân* affirms the work of *ZERÂ'TUŠT* to have been loſt, and its place ſupplied by a recent compilation) I had no inducement, though I had an opportunity, to learn what remains of thoſe ancient languages; but I often converſed on them with my friend *BAHMÂN*, and both of us were convinced after full conſideration, that the *Zend* bore a ſtrong reſemblance to *Sanſcrit*; and the *Pahlavi* to *Arabick*. He had at my requeſt tranſlated into *Pahlavi* the fine inſcription, exhibited in the *Guliftân*, on the diadem of *CYRUS*; and I had the patience to read the liſt of words from the *Pâzênd* in the appendix to the *Farhangî Jehângirî*: this examination gave me perfect conviction, that the *Pahlavi* was a dialect of the *Chaldaick*; and of this curious fact I will exhibit a ſhort proof. By the nature of the *Chaldean* tongue moſt words ended in the firſt long vowel like *ſhemîâ*, heaven; and that very word, unaltered in a ſingle letter, we find in the *Pâzênd*, together with *laihiâ*, night, *meyâ*, water, *nirâ*, fire, *matrâ*, rain, and a multitude of others, all *Arabick* or *Hebrew* with a *Chaldean* termination: ſo *zamar*, by a beautiful metaphor from *pruning trees*, means in *Hebrew* to *compose verſes*, and thence, by an eaſy tranſition to *ſing* them: and in *Pahlavi* we ſee the verb *zamrûniten*, to ſing with its forms *zamrûnemi* I ſing, *zamrûnid* he ſang; the verbal terminations of the *Persian* being added to the *Chaldaick* root. Now all thoſe words are integral parts of the language, not adventitious to it like the *Arabick* nouns and verbals engrafted on modern *Persian*: and this diſtinction convinces me, that the dialect of the *Gabrs*, which they pretend to be that of *ZERÂ'TUŠT*, and of which *BAHMÂN* gave me a variety of written ſpecimens, is a late invention of their prieſts, or ſubſequent at leaſt to the *Muſelman* invaſion; for, although it may be poſſible, that a few of their ſacred books were preſerved, as he uſed to aſſert, in ſheets of lead or copper at the bottom of wells near *Yeſd*, yet as the conquerors had not only a ſpiritual, but a political, intereſt in perſecuting a warlike, robuſt, and indignant race of irreconcilable conquered ſubjects, a long time muſt have elapſed, before the hidden ſcriptures could have been ſafely brought to light, and few, who could perfectly underſtand them, muſt then have remained; but, as they continued to profeſs among themſelves the religion of their forefathers, it became expedient for the *Mûbeds* to ſupply the loſt or mutilated works of their legiſlator by new compositions, partly from their imperfect recollection, and partly from ſuch moral and religious knowledge, as they gleaned,